HARAMBEE FLAME

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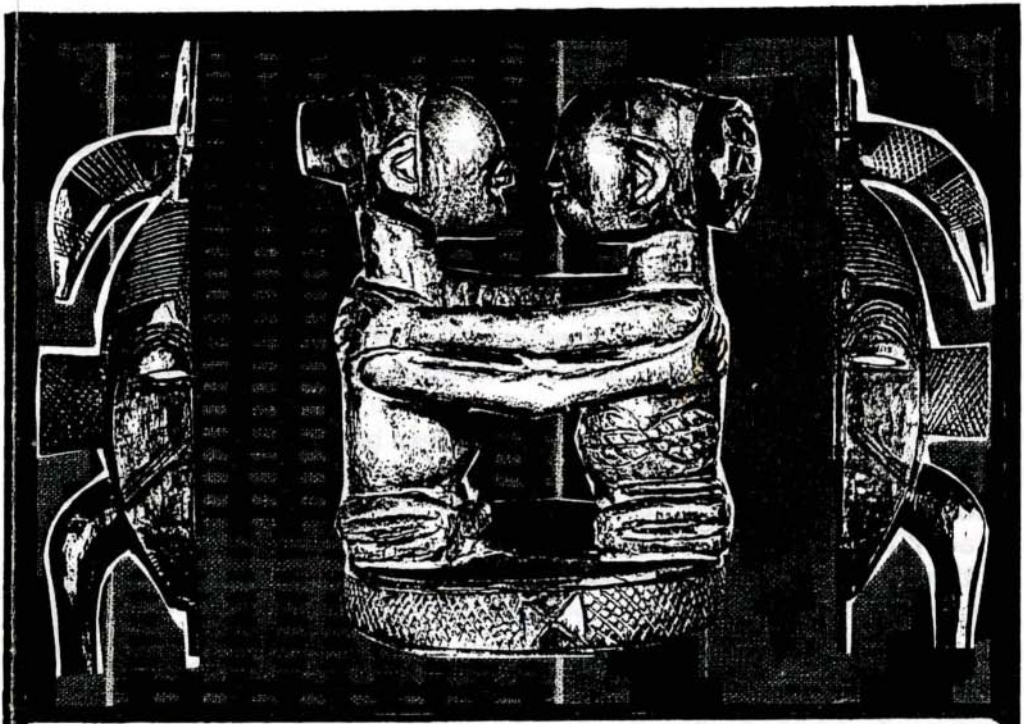

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

One Country, More Than One History

Every day, they are coming back from Iraq--with missing limbs and/or other serious physical injuries, emotional/psychological trauma, or just dead. Many of these soldiers in the U.S. military are Africans. Sometimes family members of these soldiers, sometimes the soldiers themselves, are interviewed by media about military service and this war. So often, we hear talk of love of country, of duty to the government, etc. Recently, the president of Venezuela, Hugo Chavez, referred to George Bush as "El Diablo"(The Devil). Charlie Rangel, an African and a long-time member of the U.S. House of Representatives from New York, expressed indignation at Chavez' characterization of Bush. Rangel insisted that the Venezuelan president had no right to come into **his country**, into **his congressional district**, to criticize **his president.**

Shouldn't the willingness of so many African families in this country to send their sons and daughters into the ranks of the U.S. military, Rangel's and other African politicians' expressions of patriotism, and other evidence of Africans' patriotism cause us to wonder where these warm and fuzzy feelings, on the part of African people, are coming from? Shouldn't we be asking if the historical relationship between ourselves and this country is essentially the same as that between Europeans and this country and whether ours warrants flag-waving on our parts?

Shouldn't we review the historical record? Europeans, for the most part, came to the "new world" **voluntarily.** Our African foreparents, on the other hand, were **brought** here in **bondage.** While Europeans were able to own property, Africans not only couldn't own property but were

considered to **be the property** of Europeans. When the Declaration of Independence, the Constitution of the United States, and the other documents that were key in the establishment of this land as a nation were authored, debated, and ratified, it was **Europeans** who did the authoring, debating, and ratifying. We were excluded from the process and from any rights or benefits these pieces of paper "guaranteed" to its citizens. We were excluded because we were not given recognition as **persons.**

After the institution of chattel slavery was finally ended, we continued to be treated as non-persons through lynchings, Jim Crow laws, share-cropping, and other forms of European-supremacist("racist") oppression. Though numerous civil-rights-related laws have been passed and court rulings issued over the past few decades that have removed the most blatant and overt forms of color-based oppression from our collective experience, the fact is that we have had to **fight** for whatever relief we've obtained.

The U.S. government has never made a formal admission of the oppression it has subjected us to, has never offered an apology, and has neither made an effort to make reparation for what we've been through nor established a forum or commission to consult with us on the matter of reparations. And while we continue to be **disadvantaged** by the social, economic, and other effects of our history of oppression here, Europeans, in contrast, continue to **benefit** from it. So when it comes to patriotism, it is easy for this country's European population to consider this country to be theirs. Their foreparents put in a lot of "work" committing acts of genocide to rip this land off from the nations("tribes") that were on the land when they arrived; enslaving these people and Africans, super-exploiting imported Chinese labor, etc. in order to make themselves rich; and sending their military forces all over the globe to steal wealth from foreign lands.

Europeans in this country today can easily say, "This land is **my** land." It was stolen by their

foreparents and maintained of, by, and for **them.** They can say that Bush is **their** president because, whatever his intellectual and ethical handicaps, he does know that it is the job of the U.S. president to protect and preserve the power and privileges of this nation's European elite.

It is true that the United States is one country. But our history here is a different history from that of this country's Europeans. For us to be unable to see that our histories are not the same is equivalent to the enslaved not being able to discern the difference between the feeling of the pain of the whip and the wielding of that whip.

-Editor

MESSAGE FROM THE ALAGA

Our organization, as I see it, is at a crossroads. Times have changed. The "promises" and "guarantees" of the U.S. Constitution are being effectively negated; racism, discrimination, and other factors have served to undermine our(African people's) confidences in each other. This is true both inside the confines of prison and outside. If we are to be worthy of our name, we must meet the challenges of these changing times.

While I do not purport to accept or agree with all of the thoughts, words, or opinions of our brother, the late Booker T. Washington, I do echo these words of his: "In all things that are purely social, we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

As we are faced with an all but depleted membership, we have to search for avenues to increase this membership, now and in the future. One such avenue would be an aggressive campaign on the parts of our current membership and volunteers to bridge the gap between the

Harambee Afrikan Cultural Organization and the younger brothers on the yard and the younger brothers and sisters on the outside.

Yes, it is often stated that our young people are our future, though reported incarceration and death rates may sometimes cause us to question this. In any case, we must acknowledge the fact that we(the older generations) will not be here forever. And whether we like it or not, younger brothers and sisters, whether they like it or not, will be forced to fill our voids. Part of the challenge to us is to make sure they are prepared.

In the meantime, we must make a concerted effort now to improve communications between our older and younger generations, to find out those things that enhance our relationships and those that make them difficult, and do whatever we can to erase this counter-productive cleavage commonly spoken of as a "generation gap." Indeed, all of African society would benefit from our success in this.

If you agree with my assessment of our current situation and/or the importance of our addressing it, please let us know and extend your support by sending your suggestions, comments, and/or words of encouragement to: Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE. 68542-2500.

-Amikhet En Maati, Alaga(Chairman)

"As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance."

FROM OTHER SOURCES

"Too Dark," "Bad Hair"--The Continuing Legacy of Slavery and Cololialism/U.S.A. and Africa

"The reassuring female voice asks the child a question: 'Can you show me the doll that looks bad'? The child, a preschool-aged Black girl, quickly picks up and shows the Black doll over a White one that is identical in every respect except complexion...

"This was not the 1954 doll test used by pioneering psychologist Kenneth Clark to help make the case for desegregation in the landmark Brown v. Board of Education Supreme Court decision that outlawed segregated public schools. Rather, it was a doll test duplicated in Harlem, N.Y. last year, more than a half-century after Brown...

"The test is again in the news because of an eight-minute documentary produced by a 17-year-old film student Kiri Davis of Manhattan's Urban Academy who participates in the Reel Works Teen Filmmaking program...

"In realizing that so many dark-skinned girls have been told that lighter or Whiter skin is more beautiful, Kiri decided to drive home her point by conducting the doll study. The children are from a Harlem Day Care Center. And 15 of the 21 children surveyed preferred the White doll over the Black one...

"'I'm really not shocked, I am sad to say', says Julia Hare, a San Francisco psychologist. 'If you keep doing what you have always done, you're going to keep getting what you have always had. Our children are bombarded with images every day that they see on television screens and on coffee tables--either the light-skinned female that everybody is pushing or they give preferences to the closest to White images'.

"Kiri's film also features brief interviews with four teens who object to having been stereotyped as less intelligent or uglier simply because they do not meet the expectations of advertisers' perceived standards of beauty...

"Gail Wyatt, professor of Clinical psychiatry at the University of California at Los Angeles, says she would recommend to any parent to instill racial pride into their children well before pre-school.

"'Youngsters come into their homes making disparaging remarks about being brown or African-descended or about nappy hair', says Prof. Wyatt...'We can't leave that part of a child's development to the school system or the neighborhood'.

"Children should be socialized between the ages of 2-4 to understand culture and skin color, Prof. Wyatt says. 'They should be taught a concept of beauty and a context of ancestry'..."

-from "New 'Doll Test' Produces Ugly Results," pages 5 and 35, Sept. 12 THE FINAL CALL(Chicago, IL)

..."From the West African powerhouse of Nigeria to South Africa, women and men too are using creams, lotions and sometimes capsules to get fairer skin. Though users insist that using bleaching creams is simply a matter of fashion, experts say there are important medical and sociological questions involved.

"Dermatologists warn that many of the creams and pills give false guarantees, and say they are dangerous enough that they should be banned in Kenya. They contain large amounts of hydroquinone, a white crystalline depigmenting agent that is safe in small concentrations but can be fatal in large doses. Symptoms of over-ingestionfrange from ringing in the ears and nausea to shortness of breath, convulsions and delirium.

"Psychologists argue that the trend of trying to lighten the complexion points to a deep-seated resentment of black skin and a lack of self-esteem. They believe that education in the importance of 'black pride' is the answer...

"In some African societies, a fairer-skinned person is seen as not only sexier but also worthier and more intelligent. People with lighter skin are often given preference in the work place. Njenga[Dr. Frank Njenga, a Kenyan psychiatrist] said this attitude is part of the legacy of slavery and colonization, which perpetuated black self-hatred. It's a systematic thing of colonizing people's minds', Njenga said. 'When you extend the whole thing to the political arena and the social pecking order, at the subconscious level at least, there is a feeling that the lighter your skin, the better'.

"Mary Goretty Adhiambo learned firsthand about the physical problems that can result from complexion lighteners...For almost 20 years, she smothered her face and body with a variety of bleaching creams and lotions, trying to obtain the 'perfect' caramel tone...gradually, her skin began to thin and burn. Red patches spread over her cheeks and below her eyes. Green veins began to protrude on her forehead and arms. Black lumps appeared all over her stomach. She stopped using the chemicals but broke out in a rash. Then, she began to sprout a thick moustache...

"Most of the European-manufactured products Adhiambo used contained hydroquinone, which reduces the production of melanin, the skin protector and pigment that gives black people their dark complexion...

"Many beauty shops around Nairobi, the capital, boast eye-catching window displays of skin-lightening solutions, which entice women to step inside. Some of the products cost as much as $10--a substantial sum in a country where the official average monthly wage is less than $100. Some users,

such as Adhimbo, admitted to buying as much as $40 worth a week...

-from "Africa Even Touched by Menacing Issue," page 15, Oct. 5 OMAHA STAR(Omaha, NE.)

African Educators in Brooklyn to Improve Educational Opportunities

"...several veteran Black educators are creating an institute in Brooklyn dedicated to improving the educational opportunities of African-American students.

"'If you are a Black educator and you are not in this room, your credentials are suspect', announced Brooklyn Councilman Albert Vann at the launch of The Adelaide L. Sanford Institute for Research, Development and the Education of Students of African Descent held last Thursday in Janes United Methodist Church.

"Named after veteran educator and vice chancellor of the state's Board of Regents, the Adelaide L. Sanford institute aims to equip educators to bridge the so-called achievement gap facing Black students.

"'Education is at the core of our values: In Africa, priests studied for years to become educated, and people traveled to Timbuktu to study at their feet', asserted Regent Adelaide L. Sanford. 'What has happened is that we have developed European models of education', Sanford claimed, and this has led to an increase in education failures among Black youth...

"The Sanford Institute will sponsor monthly Saturday classes at Medgar Evers for the general public, inviting guest lecturers and educators to address topics relating to the development of Black students. The tuition-free institute, which begins meeting on October 21, comes out of the Black Brooklyn Empowerment Convention, a gathering held this past June that rallied hundreds of Black Brooklynites together to form agendas to improve the quality of life in nine key areas, including education...

"Regent Sanford, who was the former long-time principal of the Afro-centric Crispus Attucks School in Bed-Stuy, urged the need to 'dispel the myth of Black inferiority and create a new value system', ...

"The vice chancellor faulted the theory that asserts that while both Black and white students receive the same education, Black students lag behind their white counterparts.

"'It is an access gap; it is a gap in resources', said Sanford, rebuffing the notion that the notion that the ambition of one group supercedes that of another, as the term 'achievement gap' suggests..."

-from "New Adelaide L. Sanford Institute for Research, Development and the Education of Students of African Descent," pages 3 and 41, Oct. 5-11 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Congresswoman McKinney Introduces Resolution to Re-open Hearings on '70s Counterintelligence Program and Provide Relief for Victims

"Rep. Cynthia McKinney has introduced legislation calling for a re-opening of the investigations of the 1970s by the United States Select Committee to Study Government Operations with Respect to Intelligence Activities, chaired by Sen. Frank Church. Those investigations led to startling revelations concerning federal, state and local intelligence and law enforcement agency violations of Constitutional rights of privacy, limits on search and seizure, surveillance, wiretapping and disruption of dissent and protected activities and massive collection of dossiers by FBI, CIA, NSA, the Pentagon, Defense Intelligence Agencies and other local agencies.

"The investigators targeted the civil rights, Native American and anti-war movements of the period, 'neutralizing' their leadership and

discrediting the efforts for social change over decades.

"The most infamous of these abuses was the FBI's Cointelpro operations, or counter intelligence program, and victims of those attacks remain wrongfully imprisoned to this day...

"New laws countered many of these excesses and abuses following from the Church Committee revelations, but not all. Surveillance and disruption, as well as planning and exercises for detention and suspension of civil liberties continued through the 1980s and 1990s against legal domestic organizations supporting democratic movements abroad.

"Following the attacks on Sept. 11, 2001, there were immediate calls to renew Cointelpro-style surveillance, go to Continuity of Government and release intelligence agencies from the restrictions of the Church Committee era laws that included the establishment of the Foreign Intelligence Surveillance Act Court to pre-approve presidential surveillance programs...

"House Resolution 1056, introduced on Sept. 21, provides for release of all undisclosed government files on similar past and present abuses which do not compromise an existing intelligence agent, source or method. It calls for judicial relief for the past victims of Cointelpro and other programs and for the re-opening of Congressional hearings into the historical abuses as well as the current renewal and expansion of similar programs that violate human, civil and Constitutional rights. The bill has been referred to both the House Judiciary and Intelligence Committees..."

-from "Rep. McKinney Moves to Re-open Cointelpro Hearings, " pages 1 and 7, Oct. 11 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Solar Power Project in Tanzania a Product of Pan-African Cooperation

"Pete and Charlotte O'Neal continue to epitomize the spirit and work of the Black Panther Party. Together with...geronimo ji Jaga, the O'Neals and the organization they founded[United African Alliance Community Center] continue to struggle to empower communities. UAACC has joined with the Kuji Foundation[a registered non-profit organization in Morgan City, Louisiana, founded by ji Jaga in 1999]...to bring solar energy to a rural village in Tanzania.

"On Saturday, September 9, UAACC held a ceremony to officially launch the distribution phase of the project. Over the next couple of weeks a team of students and volunteers from Kuji and UAACC will deliver and install units to 85 households in the village. The ceremony was attended by local villagers who will be the recipients of the solar units, as well as local officials.

"The community launch culminates over a years worth of work. Geronimo and Pete first envisioned the project in 2005. Geronimo returned to the states to raise money and set the project in motion and was immediately hampered by the devastation of hurricane Katrina to his community. Gaidi Faraj assisted geronimo in getting the solar units ordered and shipped to Tanzania before they both returned there to prepare for the arrival and distribution of the panels.

"With the global rise in fuel prices, rural Tanzanians have been hit especially hard, as kerosene is a primary source of light fuel. The project aims to bring solar electricity to families that cannot afford electricity and often live off Tanzania's national power grid. Currently, only about ten percent of Tanzanians have electricity in the home...Many families cannot afford kerosene or batteries to light their homes and simply go to bed shortly after the sun

sets. In a country so close to the equator, solar power seems like an obvious alternative.

"The UAACC is using some of its students from the electricity classes to form the core group of volunteers who are doing the installations. The project serves as an opportunity for students to get practical experience in wiring set ups, installing light fixtures and switches, and batteries and inverters...

"Each household will receive a twenty watt solar panel, a battery, a meter, and a 150 watt inverter. They will also have a light socket and switch installed by the volunteers. A village solar club is being formed so the recipients can share information and experiences and continue to learn about solar and other alternative technologies they might benefit from.

"The project was privately funded by donors from the United States...'This has been a real community effort, involving everyone in the village', noted geronimo. 'Not just Imbaseni Village, but the global village'. He noted that this project involved the participation of people from across the United States, Europe, and Africa...

"Tanzania has been undergoing serious problems with its national power supply and most of the country has been suffering blackouts several times a week. Solar is not just a solution for rural villagers but for the nation. Effective use of solar energy would greatly reduce the burden on the struggling national grid.

"The government has already taken positive steps in encouraging the use of solar energy by waiving the value added tax and duty on all imported solar panels and components...

"The Kuji Foundation plans to continue to raise money so that more solar technology can be brought to Tanzania. The plan is not to only bring more

panels, but to expand the program into addressing solar water heating and cooking, as those activities consume the largest amounts of fuel and are thus the greatest burdens on people's daily lives, as well as the natural environment. Firewood is the number one source of fuel for rural Tanzanians and the demand for it is having a devastating impact on the local environment. Renewable energy is a vital component to maintaining Tanzania's ecological health and well-being..."

-from "Solar Power to the People," pages 18 and 19, Oct. IT'S ABOUT TIME/Special Edition(Sacramento, CA.)

HIV/AIDS Help to Africa, with Strings

..."The $15 billion PEPFAR initiative(the President's Emergency Plan for AIDS Relief) was intended to finance and administer all the United States' international HIV/AIDS prevention and treatment programs. As with most U.S. aid, PEPFAR has provisions requiring beneficiaries to purchase most supplies--including the antiretrovirals(ARVs) which can delay a HIV-infected person developing AIDS--from the U.S.-based companies. This means that under-developed countries are forced to spend up to three times what it would cost to purchase a locally-produced generic form of the drugs. As a result, only a third of the patients which could be treated receive care. There are also recommendations prioritizing defense contractors in transporting the ARVs...

[Editor's note: Though it doesn't receive the positive attention it should, African traditional medical practice plays a role in the continent's overall health situation.]..."there are some 200,000 traditional healers who are now playing roles in meeting the needs of the populations in both urban and rural areas in South Africa alone. Traditional healers provide more than 80 percent of the country's medical consultations, and they

play significant roles in health promotion. A combination of the modern medical technology and traditional medical practitioners are now making inroads against HIV/AIDS in South Africa and elsewhere in the region...International pharmaceutical companies continue to 'mine' the traditional knowledge, practices and herbs of African healers to develop new treatments for HIV and other diseases. Yet the profits from these drugs remain with the company and are not shared with the communities which have developed and nurtured this knowledge for centuries..."

-from "Africa Is Dying: The Politics and Economics of HIV/AIDS in Sub-Saharan Africa," pages 8 and 10, Oct. NEBRASKA REPORT(Lincoln, NE.)

BACK IN TIME

Following Father Miguel Hidalgo's beginning of hostilities against the Spanish, it was General Jose Maria Morelos who clearly outlined the goals of the revolution, achieving more far-reaching results in the process. It should be noted that Hidalgo's army of African, Mestizo and Indigenous soldiers has been referred to by historians as the "ejercito moreno" or "dark army." It was General Vicente Ramon Guerrero, an African, who headed the major military operation that dealt the final crushing blow to Spanish colonizers. In fact, Africans were among Mexico's most outstanding battlefield commanders during the 11 year(1810-1821) struggle to end Spanish colonial domination.

Other principal military leaders were Juan del Carmen, the African general of the west and commanding the war effort on the east coast were Juan Bautista, Francisco Gomez and Jose Maria Alegre. During the 72 day siege of the city of Cuatla, which was the longest and most intense engagement of the entire war, Morelos was principal commander of Mexican troops, assisted by

Guerrero. By the war's third year, Spanish forces prevailed in the north, while Mexican "Independistas" controlled areas that were home to most of the African population--the Atlantic and Pacific coastal regions.

To his credit, Hidalgo, followed closely behind by the Mexican congress, initiated on October 19, 1810 what became a series of abolitionist edicts. But it was Guerrero, who later became Mexico's second president, who issued the decisive decree on September 15, 1829, effectively outlawing slavery in the Mexican Republic.

Even after Spain's defeat and expulsion in 1821, her forces attempted to reconquer Mexico.

According to historian Ted Vincent...the Spanish "made the mistake of landing their army on a beach 40 miles south of Tampico. The local people were almost all Africans. The locals banded together and pinned down the Spanish until the regular Mexican army could arrive, at which point the Spanish surrendered."

Elsewhere, in the state of Veracruz, is an imposing statue which pays homage to Yanga. According to history, Yanga escaped from enslavement and led, in the face of formidable odds, a legendary military campaign for 38 years against former Spanish captors. On January 6, 1609 Yanga established San Lorenzo de los Negros, the "first free pueblo" of formerly enslaved Africans in the Western hemisphere.

Source: Patrice Lumumba Coalition newsletter/flyer (Sept., 1996), authored by Professor Ron Wilkins

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization annual Kwanzaa observance is tentatively scheduled for the 29th of December. This program will be held at the state prison in

Lincoln, 14th. & Pioneers Blvd., from 5-7:45 p.m. For more information, please call (402) 479-3379.

The Harambee Afrikan Cultural Organization is always on the look-out for African people to participate in our programs and to inform the African community about who we are and what we are trying to do. Among the most effective avenues for you to be able to do this is for you to become a Harambee Afrikan Cultural Organization volunteer. Volunteer status qualifies you to be able to attend our meetings, receive our newsletter, and otherwise be involved with us. If you are interested, please write to: Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE. 68542-2500. We look forward to hearing from you.

The Harambee Afrikan Cultural Organization Pioneers Movement is a youth committee of the Harambee Afrikan Cultural Organization, whose purpose is to "bridge the gap" between Afrikan youth and our elders. We will work with our peers(conscious and unconscious) to effect positive growth. We will give ourselves valuable experience in working together in an organized manner. We are currently searching for brothers to join us in this movement with ideas, materials, and moral support. We firmly believe that we can spread a wave of positivity throughout our people, if we apply ourselves collectively. Ase. -from Thabiti(Michael McCroy), Chairman

Charging that the Great Plains Black Museum is in violation of the Omaha Municipal Code, the City of Omaha Planning Department has given the staff of the museum until Dec. 2 to make the necessary repairs. The museum's Executive Director, Matthew C. Stelly, said that a number of volunteers have come forward, "But we need people with electrical, plumbing, building and mechanical skills so that we can get this place in order." For more information on the development meeting and efforts to save the Great Plains Black Museum, contact the museum at (402) 556-3378 or 504-2506.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Amikhet En Maati

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Ankosis

Eleto(Administrative Chairman) - Geb

Akapo(Treasurer) - Urser Ra

Akowe(Secretary) - position unfilled

Akewi(Librarian) - Chuma Akinlawon

Alaga Zamani(Past Chairman) - Mondo

HARAMBEE FLAME Editor

Wopashitwe Mondo Eyen we Langa